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TÜRK MÜZİK MAKAMLARI İLE BAĞLANMA STILLERİ İLİŞKİSİ

ÖZ

Bağlanma için yapılan tanımlama bebek ile bakım veren kişi arasında kurulan duygusal bağ olarak karakterize edilir. Duygusal olarak nitelendirilebilecek olan bu bağın tutarlılık ve süreklilik ile ilişkilendirildiği bilinmektedir. Bağlanma stilleri bireylerin ergenlik, yetişkinlik ve yaşlılık dönemlerinde ilişki kurma, sürdürme ve diğer insanlarla bağlantı kurma yollarının anlaşılmasına yardımcı olmaktadır. Yaşamın erken döneminde bebeğin bakım verenle kurduğu bağlanma biçimleri yetişkinlik ve ergenlik dönemini, bu dönemlerde kişilerarası ilişkilerin şema oluşumunu ve kurulacak ilişkilerin niteliklerini etkilemektedir. Öte yandan Türk makamlarının insanların duyguları üzerindeki etkisi pek çok farklı alanda (güven, kuvvet, cesaret, üzüntü) kendine yer edinmektedir. Bu noktada bireylerin bağlanma stillerinin müzik tercihleriyle bir eşleşmeye sahip olabileceği düşünülmüştür. Bu bağlantı ile çalışma, üniversite öğrencilerinin bağlanma stilleri ile Türk makam tercihleri arasındaki ilişkinin araştırılmasını hedef almıştır. Türk makamlarından üç tanesine (İsfahân, Kûçek ve Sabâ) yönelik tercihler araştırmanın inceleme konusudur. Bu amaçla 384 üniversite öğrencisine makam dinletileri akabinde “Üç Boyutlu Bağlanma Stilleri Ölçeği” uygulanmıştır. Yapılan analizlerin sonucu bağlanma stilleri ile Türk makam (İsfahân, Kûçek ve Sabâ) tercihleri arasında anlamlı bir ilişki olmadığını ortaya koymuştur. Ayrıca Türk makam tercihleri cinsiyete, yaş grubuna ve bağlanma biçimine göre de anlamlı bir farklılık göstermemektedir. Bu araştırma, Türk makamları ile bağlanma stilleri arasındaki ilişkiyi araştıran öncü bir çalışmadır. Gelecekte yapılacak çalışmalara kaynak niteliğinde olması amaçlanmaktadır.

Anahtar Kelimeler: Türk makamı, bağlanma biçimleri, müzik, İsfahân, Kûçek, Sabâ.

RELATIONSHIP OF ATTACHMENT STYLES AND TURKISH MUSIC MAKAMS

ABSTRACT

The definition of attachment is characterized as the emotional bond established between the baby and the caregiver. It is known that this bond, which can be described as emotional, is associated with consistency and continuity. Attachment styles help understand the ways individuals establish, maintain, and connect with other people during adolescence, adulthood, and old age. The attachment styles that the baby establishes with the caregiver in the early period of life affect adulthood and adolescence, the schema formation of interpersonal relationships in these periods, and the qualities of the relationships to be established. On the other hand, the influence of Turkish makams on people's emotions has a place in many different areas (confidence, strength, courage, and sadness). At this point, it is thought that individuals' attachment styles may have a match with their music preferences. With this connection, the study aimed to investigate the relationship between university students' attachment styles and Turkish makam preferences. Preferences for three of the Turkish makams (Isfahân, Kûçek, and Sabâ) are the subject of the research. For this purpose, the "*Three-Dimensional Attachment Styles Scale*" was applied to 384 university students after the makam recitals. The results of the analysis revealed that there was no significant relationship between attachment styles and Turkish makams (Isfahân, Kûçek, and Sabâ) preferences. In addition, Turkish makam preferences do not show any significant differences according to sex, age group, and attachment style. This research is a pioneering study investigating the relationship between Turkish makams and attachment styles. It is intended to serve as a resource for future studies.

Keywords: Turkish makam, attachment style, music, Isfahân, Kûçek, Sabâ.

1. INTRODUCTION

Attachment styles depict the ways individuals form, maintain relationships, and connect with other people. This concept, studied by Bowlby (1980; 1982) describes the strong feelings between the individual and the figure with whom he or she wishes to establish a relationship or closeness in moments of fear, fatigue, or physical discomfort. The attachment styles formed by the baby with the caregiver in the early period affect adulthood and adolescence, the formation of interpersonal schemas in these periods, the qualities of the relationships to be established, and the content of the emotions developed for the social environment (Berscheid, 1994).

Bowlby's attachment theory was improved over time by Ainsworth and her colleagues; the attachment styles are categorized under three categories: secure, anxious, and avoidant attachment (Ainsworth & Bowlby, 1991, p.340). Ainsworth et al.'s suggest that babies who have a secure attachment to their caregivers perceive themselves as someone worth trusting and loving at later ages (Kazan & Subaşı, 2020). This type of attachment has a fundamental relationship with the feeling of security. Those with an anxious attachment experience intense anxiety, tension, and anger when their caregivers are separated from them; they do not calm down easily after being reunited; and they cling tightly to their caregivers and want to be together (Deniz, 2006). Babies who develop an anxious attachment type

develop uncertain and insecure feelings towards themselves and their environment in the future (Çelik & Set, 2023). Avoidantly attached babies, on the other hand, appear to be unaffected by separation from their caregivers and avoid contact with their caregivers after being reunited (Deniz, 2006). Babies with an avoidant attachment style develop a more distant relationship model towards their environment in adulthood. In order to regulate this distance in a healthy way, a person may need a sense of courage in social life. As can be seen, attachment styles generally reflect a balance between trust, closeness, and independence.

On the other hand, music is a communication, entertainment, and treatment method that dates back to human history and is used for different purposes. It is known that the history of music in the Turkish nation has been going on for at least 6000 years (Somakçı, 2003). Physicians, who were called '*shamans*' during the Altai Turks, started to be known as '*baks*' when the Turks accepted Islam. These physicians combined music, poetry, and dance in their treatment sessions and used them as a treatment method (Güvenç, 1993). Farabi (A.C. 870-950) and Ibn-i Sina (A.C. 980-1037), who are among the Turkish-Islamic scholars who lived in the history of Islamic Civilization, have made important findings on the relationship between music therapy and makams (Somakçı, 2003). Ibn-i Sina outlined the treatment of psychic illnesses, stating that harmoniously tuned sounds have a strong impact on the human psyche, and voice intonations reflect the person's mood. Ibn-i Sina asserts that the ability of music to evoke pleasant emotions is related not to our auditory capacity but to our perceptual ability (Grebene, 1978).

Farabi has also made a significant study on the classification of the effects of Turkish makams (maqams) on the soul. For example, he states that the Rast makam gives people joy and peace, the Isfahân makam gives people confidence, the Kûçek makam makes people sad and is associated with the feeling of pain, and the Sabâ makam gives the person a feeling of courage and power (Yiğitbaş, 1972). It is widely known that the first time Turks seriously used music therapy was during the Ottoman Empire period (Somakçı, 2003). During the Ottoman Empire period, the effects of Turkish makams on people's moods, what types of diseases they were used to treat, and the relationship between them have survived until today through historical transfer (Çak & Özcan, 2018). Music therapy, which has been researched with its increasing importance since the 18th century, has been developed and continues to be developed until today, is used in the field of medicine in various parts of the world (Çak & Özcan, 2018).

The influence of Turkish makams on human emotions has its place in many different areas. It has a very wide field of influence and research, such as which Turkish makam should be listened to at what time of the day and which diseases Turkish makams will cure. Considering this wide area of influence, the question arises whether there may be a relationship between attachment styles and Turkish makam preferences, since attachment styles can affect emotional states and personality traits. Researches (Alaei, Rule & MacDonald, 2022) show that individuals' attachment styles may be related to their music preferences. In particular, secure and insecure attachment styles are important individual differences regarding relationships. Starting from this point, this research was designed.

1.1. Aim of the Study

The aim of this current research is to investigate the relationship between university students' attachment styles and Turkish makam preferences. For this purpose, the research seeks to answer the following questions:

- 1- What are the attachment styles of university students?
- 2- Do students' Turkish makam (Isfahân, Kûçek and Sabâ) preferences differ significantly according to socio-demographic variables?
- 3- Do students' Turkish makam (Isfahân, Kûçek and Sabâ) preferences differ significantly according to their attachment styles?
- 4- Is there a significant correlational relationship between students' attachment styles and Turkish makam preferences?

1.2. Significance of the Study

The purpose of this research is to investigate the relationship between attachment styles and Turkish makam preferences. In this context, the research will provide data to understand whether a Turkish makam specific to attachment styles is evident. The research results are important in that they aim to provide information for studies that will increase students' psychological well-being.

2. METHODS

2.1. Model Of the Research

The model of the research is the survey model, which is "*a research model that aims to detect a past or present situation as it exists*" (Karasar, 2018, p.109). In the study, the "*relational screening model*," which is one of the screening models under the title of general screening and aims to determine the existence and/or degree of change between two or more variables, was used. This model is made in the form of data pairs that will allow a relational analysis (Karasar, 2018, p.114).

2.2. Data Collection Tools

The data for this research were collected using two forms: "*Personal Information Form*" and "*Three-Dimensional Attachment Styles Scale*" to determine the attachment styles of the participants. "Personal Information Form" prepared by the researchers consists of some close-ended questions about age, sex, educational status, and the preference of Turkish makams (Isfahân, Kûçek, and Sabâ).

Three-Dimensional Attachment Styles Scale: Erzen (2016) developed "Three-Dimensional Attachment Styles Scale". The scale consists of 18 items. The form is a 5-point Likert type; it is scored between 1-5 (1-I totally disagree...5-I totally agree). There are no reverse-coded items on the scale. The scale also has three subscales. Questions numbered 4, 7, 10, 13, and 16 examine the "secure attachment" dimension; Questions numbered 2, 6, 8, 11, 14, and 17 examine the "anxious attachment" dimension;

Questions numbered 1, 3, 5, 9, 12, 15, and 18 show the "avoidant attachment" dimension. Analyses are carried out by taking the total score of each attachment style separately. Since two of the dimensions are negative and one is positive, it is not possible to add the three styles and obtain a single total score. In this study, the Cronbach Alpha coefficient of the scale is ($\alpha=.66$); it was found to be ($\alpha=.52$) for the secure attachment dimension, ($\alpha=.77$) for the avoidant attachment dimension, and ($\alpha=.77$) for the anxious attachment dimension. Generally accepted rule is that Cronbach Alpha of 0.6-0.7 indicates an acceptable level of reliability.

In addition to the applied scales, Turkish makam recitals (Isfahân, Kûçek and Sabâ) were given to the participants. The participants listened to the music of three makams on YouTube.

2.3. Ethics Of the Study

Name of the ethics review board: Istanbul 29 Mayıs University Non-Interventional Clinical Research Ethics Committee

Date of ethical review decision: 30.10.2023

Number of the ethical assessment certificate: 11

2.4. Analysis

In the analysis of the research results, the data collected from the forms and scales were digitized and entered into the SPSS-22 program for Windows. To analyze the data, it was first determined whether the relevant data set showed a normal distribution. Tabachnick and Fidell (2013) accept that the distribution is normal when the skewness and kurtosis values are between ± 1.50 . Since the skewness and kurtosis values of the Three-Dimensional Attachment Styles Scale subscale (secure, avoidant, and anxious) scores in the study are within this range, it can be said that the data set has a normal distribution (see Table 2). As such, parametric methods were found suitable for analysis. Pearson correlation was chosen for correlation analysis. $p<.05$ and $p<.001$ significance levels were preferred in interpretation.

2.5. Sampling

This research was conducted in the fall semester of the 2023–2024 academic year. While determining the sampling method, the simple random sampling technique, which is a type of sampling in which all elements in the study population have an equal chance of being selected, was used. For the sample size, 384 people were determined as the sample by calculating a 95% confidence interval and a 5% margin of error in the unknown universe. Detailed information about demographical variables is presented in Table 1.

Table 1*Demographical Variables*

Variables		n	%
Sex	Male	79	20,6
	Female	305	79,4
Education	Undergraduate	302	78,6
	Graduate	70	18,2
	Master-Doctoral	12	3,1
Age	18-24 years	331	86,2
	25-35 years	53	13,8
Turkish Makam Preferences	Isfahân makam	181	47,1
	Kûçek makam	124	32,3
	Sabâ makam	79	20,6
	<i>Total</i>	<i>384</i>	<i>100</i>

3. RESULTS

In this section, descriptive analysis results on the “*Three-Dimensional Attachment Styles Scale*”, comparative analysis results according to demographic variables, and correlation analysis results on the relationship between Turkish makams and attachment styles will be presented, respectively.

3.1. Descriptive Analysis of the “Three-Dimensional Attachment Styles Scale”

The average scores of the participants from the Three-Dimensional Attachment Styles Scale subscales are presented in Table 2. Accordingly, 237 participants who were securely attached scored 19.54 ± 2.76 points; 46 participants with an avoidant attachment style scored 14.36 ± 4.80 points; and 101 participants with an anxious attachment style scored 15.81 ± 4.97 points.

Table 2*“Three-Dimensional Attachment Styles Scale” Descriptive Analysis*

Attachment Style	n	Minimum	Maximum	\bar{x}	Sd	Skewness	Kurtosis
<i>Secure</i>	237	9,00	25,00	19,54	2,76	-,484	,556
<i>Avoidant</i>	46	7,00	33,00	14,36	4,80	,825	,746
<i>Anxious</i>	101	6,00	28,00	15,81	4,97	,145	-,613

3.2. Turkish Makam Preferences Comparison Analysis According to Sex

To determine whether students' Turkish makam preferences relate to sex, Chi-square (χ^2) analysis was conducted, and the results are shown in Table 3. Results indicate that there is no significant relationship between Turkish makam preferences and sex, $\chi^2=5,865$; $p>.05$.

Table 3

Turkish Makam Preferences χ^2 Analysis According to Sex

Sex	Turkish makams			Total	χ^2
	Isfahân	Kûçek	Sabâ		
Male	33	22	24	79	5,865*
Female	148	102	55	305	
<i>Total</i>	181	124	79	384	

p>.05 no significant relationship

Independent Sample T-test analysis, one of the parametric tests, was conducted to determine whether students' Turkish makam preferences differ according to sex. In the t-test analysis results, Turkish makam preferences do not show a significant difference according to sex, $t(382)=1,947$, $p>.05$. Results are shown in Table 4.

Table 4

Turkish Makam Preferences Comparison Analysis According to Sex

	Sex	n	\bar{x}	Sd	t(382)	p
Turkish Makams	Male	79	1,89	0,84	1,947	.052
	Female	305	1,70	0,75		

3.3. Turkish Makam Preferences Comparison Analysis According to Age Groups

To determine whether students' Turkish makam preferences relate to age groups, Chi-square (χ^2) analysis was conducted. Results indicate that there is no significant relationship between Turkish makam preferences and age groups, $\chi^2=1,699$; $p>.05$. Results are shown in Table 5.

Table 5*Turkish Makam Preferences X² Analysis According To Age Groups*

Attachment Styles	Turkish makams			Total	X ²
	<u>Isfahân</u>	<u>Kûçek</u>	<u>Sabâ</u>		
18-24 years	153	111	67	331	1,699*
25-34 years	28	13	12	53	
<i>Total</i>	<i>181</i>	<i>124</i>	<i>79</i>	<i>384</i>	

p>.05 no significant relationship

Independent Sample T-test analysis was conducted to determine whether students' Turkish makam preferences differ according to age groups, and the results are shown in Table 6. In the t-test analysis results, Turkish makam preferences do not show any significant difference according to age groups, $t(382)=.364$, $p>.05$.

Table 6*Turkish Makam Preferences Comparison Analysis According to Age Groups*

	Age	n	\bar{x}	Sd	t (382)	p
Turkish Makams	18-24	331	1,74	,77	,364	.716
	25-34	53	1,70	,82		

3.4. Turkish Makam Preferences Comparison Analysis According to Attachment Styles

To determine whether students' Turkish makam preferences relate to their attachment styles, Chi-square (χ^2) analysis was conducted. Chi-square (χ^2) analysis results indicate that there is no significant relationship between Turkish makam preferences and attachment styles, $\chi^2=4,674$; $p>.05$.

Table 7*Turkish Makam Preferences and Attachment Styles X² Analysis*

Attachment Styles	Turkish music makams			Total	X ²
	<u>Isfahân</u>	<u>Kûçek</u>	<u>Sabâ</u>		
Secure Attachment	115	78	44	237	4,674*
Avoidant Attachment	16	16	14	46	
Anxious Attachment	50	30	21	101	
<i>Total</i>	<i>181</i>	<i>124</i>	<i>79</i>	<i>384</i>	

**p>.05 no significant relationship*

To determine whether students' Turkish makam preferences differ according to their attachment styles, ANOVA one-way analysis of variance, one of the parametric tests was conducted. According to the

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ANOVA analysis results, Turkish makam preferences do not show a significant difference according to attachment styles, $F(2,381) = 1,666, p = .190$; $F(2,381) = ,233, p = .792$; $F(2,381) = ,735, p = .480$. Results are shown in Table 8.

Table 8

Turkish Makam Preferences ANOVA Analysis According to Attachment Styles

		n	\bar{x}	Sd	F(2,381)	p
Secure	Isfahân Makam	181	19,74	2,70	1,666	,190
	Kûçek Makam	124	19,58	3,01		
	Sabâ Makam	79	19,06	2,45		
	<i>Total</i>	<i>384</i>	<i>19,54</i>	<i>2,76</i>		
Avoidant	Isfahân Makam	181	14,19	4,74	,233	,792
	Kûçek Makam	124	14,58	4,81		
	Sabâ Makam	79	14,39	5,00		
	<i>Total</i>	<i>384</i>	<i>14,36</i>	<i>4,80</i>		
Anxious	Isfahân Makam	181	16,13	4,93	,735	,480
	Kûçek Makam	124	15,59	5,11		
	Sabâ Makam	79	15,43	4,87		
	<i>Total</i>	<i>384</i>	<i>15,81</i>	<i>4,97</i>		

3.5. Turkish Makam Preferences and Attachment Styles Correlational Analysis

Students' attachment styles and Turkish makam preferences are also checked in Pearson correlation analysis. The results are presented in Table 9. Accordingly, no significant correlational relationship was detected between attachment styles and preferred Turkish makams, $r(382)=-.023, p>.05$.

Table 9

Turkish Makams and Attachment Styles Pearson Correlation Analysis

	1	2
¹ Turkish Makams ^a	-	
² Attachment Styles ^b	,023*	-

* $p>.05$ no significant correlation

^a N=384, ^b N=384

4. DISCUSSION AND CONCLUSION

The starting point of the study was based on Farabi's classification of the effects of Turkish makams on the soul. According to this classification, the Isfahân makam gives a person a feeling of confidence and mobility, the Sabâ makam gives a person courage and strength, and the Kûçek makam gives a person sadness and pain (Somakçı, 2003). It was considered that these emotions influenced by Turkish makams could match the common emotions in the attachment styles developed by people. It is thought that the feeling of trust and reliability will be more dominant in people with a secure attachment style and can be matched with the Isfahân makam, while the anxious attachment style contains intense feelings of sadness and may be related to the Kûçek makam. Finally, it is assumed that people with an avoidant attachment style will experience feelings of courage and strength more intensely in order to appear strong and hide their emotions in order to maintain their distance from people in social life. Based on this observation, the avoidant attachment style was paired with the Sabâ makam. Although it is assumed that the emotions evoked by three different Turkish makams match the common moods of different attachment styles developed by people, as a result of the analysis, no significant relationship was detected between Turkish makam choices and attachment styles, contrary to expectations.

Dobrota et al. (2019) found in their research that gender differences in musical taste exist. Males favor a more Intense-Rebellious musical style, while ladies choose a more Reflective-Complex one. Regarding preference for either energetic and rhythmic or traditional and contemporary ethno, there was no discernible gender difference. Colley (2008) discovered that women preferred chart pop music, whereas men preferred heavier contemporary music. Schwartz and Fouts (2003, p.207) claim that men prefer powerful and harsh music (rock, metal, rap, etc.) that primarily incites aggressiveness, whereas women are more drawn to lighter music (pop, dance, etc.) that focuses on evoking emotions (Arman, 2015, p.19). Christenson and Peterson (1988) revealed that there is a difference between the musical preferences of men and women. The results obtained from this current study showed no significant differentiation in Turkish makam preferences according to sex. Findings are not consistent with the literature. The reason for this may be that different modes of Turkish makams were presented to the participants rather than different musical genres. Students may not even be able to understand the difference between Turkish makams.

It has been observed that people's music preferences vary at different ages. It is a fact that people develop a musical taste depending on their period during childhood, adolescence, young adulthood, adulthood, and old age. In early childhood, babies develop their own music with sounds that may be connected to the culture they are in, including songs and rhymes (Hargreaves, 1982). Children who are highly open-eared and open to new sounds in early childhood experience a decrease in open-earedness as they enter adolescence. For this reason, it is possible to say that adolescents tend to be closed to new types of music and that they customize many parts of their lives, from their clothing to their hairstyles, and associate them with the type of music they choose. As people transition from

adolescence to young adulthood, there is a partial increase in the use of open headphones, and people tend to be curious about and listen to new types of music. In the last period of old age, open-earedness decreases considerably, and a more thoughtful relationship with music is established (Le Blanc, 1991). The study was conducted with participants between the ages of 18-34, and as a result, no significant difference was observed in Turkish makam listening choices according to age. The fact that this difference is not observed may be related to the fact that individuals in this age range are not exposed to Turkish makams much in daily life and do not develop a perception of appreciation for Turkish makams. When a piece of music is widely available in the media, people's tastes and musical preferences tend toward frequently seen compositions (Şenel, 2014). Based on this, it is thought that the new generation may not have encountered Turkish makams in the media and therefore may have failed to develop an appreciation and preference for this field. Or maybe the fact that they are so close in age may not have made a difference.

Turkish makams have a very old and solid place in Turkish culture. This makes one wonder why Turkish makams are missing from the media. The combination of certain sounds creates special effects within a specific culture that are perceived by people belonging to that culture (Şenel, 2014). For example, while people from Indian culture can recognize the emotional associations in their own music, the same people have difficulty understanding the emotional associations in Western music (Gregory & Varney, 1996). In this context, it was commented that the meanings expressed by the Turkish makams used in the study may not have been distinguished and understood by the participants. Because as time progresses, the new generation becomes alienated from its own culture and has difficulty knowing itself. This possibility can be interpreted as one of the reasons why there is no significant correlational relationship between Turkish makam choices and the attachment styles developed.

As a result of all observations, the fact that a study similar to this has not been conducted before in the literature makes the research a pioneer in its field. Addressing the above-mentioned possibilities with new studies will contribute to the literature.

7. SUGGESTIONS

- 1- Repeating the study with individuals from different education and age groups and comparing the research results,
- 2- Conducting new research in which different Turkish makams are offered as a choice and comparing the research results,
- 3- Conducting new research to identify different attachment styles (ambivalent, preoccupied, etc.) and comparing the research results,
- 4- Conducting new research that examines the types of music that students prefer to listen to and the sex of the singers they like to listen to.
- 5- Conducting new research that makes intergenerational comparisons about music preferences.

- 6- The research should be repeated in future studies with new, more common, and more well-known makams that will appeal to the interests of the age groups that make up the sample.

8. LIMITATIONS

- 1- The research is based on students' own evaluations (self-report). There is a possibility that some students may have avoided expressing their real situation or exaggerated it during the application.
- 2- The research is limited to 384 students.
- 3- The small number of male participants in the study is among the limitations of the study.
- 4- This research is limited to three Turkish makams (Isfahân, Kûçek ve Sabâ) and three attachment styles (secure, anxious and avoidant).
- 5- The age range of the sample group in the study and their interest in these music alternatives are among the limitations.

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EXTENDED ABSTRACT

1. Introduction

Farabi has made a significant study on the classification of the effects of Turkish music makams (maqams) on the soul. For example, he states that the Rast makam gives people joy and peace, the Isfahân makam gives people confidence, the Kûçek makam makes people sad and is associated with the feeling of pain, and the Sabâ makam gives the person a feeling of courage and power (Yiğitbaş,

1972). It is widely known that the first time Turks seriously used music therapy was during the Ottoman Empire period (Somakçı, 2003). During the Ottoman Empire period, the effects of Turkish makams on people's moods, what types of diseases they were used to treat, and the relationship between them have survived until today through historical transfer (Çak and Özcan, 2018). The influence of Turkish makams on human emotions has its place in many different areas. It has a very wide field of influence and research, such as which Turkish makam should be listened to at what time of the day and which diseases Turkish makams will cure. Considering this wide area of influence, the question arises whether there may be a relationship between attachment styles and Turkish makam preferences, since attachment styles can affect emotional states and personality traits. Researches (e.g. Alaei, Rule and MacDonald, 2022) show that individuals' attachment styles may be related to their music preferences. In particular, secure and insecure attachment styles are important individual differences regarding relationships. Starting from this point, this research was designed.

2. Method

The model of the research is the survey model, which is "a research model that aims to detect a past or present situation as it exists" (Karasar, 2018:109). In the study, the "relational screening model," which is one of the screening models under the title of general screening and aims to determine the existence and/or degree of change between two or more variables, was used. The data for this research were collected using two forms: "*Personal Information Form*" and "*Three-Dimensional Attachment Styles Scale*" to determine the attachment styles of the participants. "Personal Information Form" prepared by the researchers consists of some close-ended questions about age, sex, educational status, and the preference of Turkish music makams (Isfahân, Kûçek, and Sabâ). In the analysis of the research results, the data collected from the forms and scales were digitized and entered into the SPSS-22 program for Windows. In the results heading, descriptive analysis results on the "Three-Dimensional Attachment Styles Scale", comparative analysis results according to demographic variables, and correlation analysis results on the relationship between Turkish music makams and attachment styles will be presented, respectively.

3. Findings, Discussion and Results

According to Farabi's music makam classification, the Isfahân makam gives a person a feeling of confidence and mobility, the Sabâ makam gives a person courage and strength, and the Kûçek makam gives a person sadness and pain (Somakçı, 2003). It was considered that these emotions influenced by Turkish makams could match the common emotions in the attachment styles developed by people. It is thought that the feeling of trust and reliability will be more dominant in people with a secure attachment style and can be matched with the Isfahân makam, while the anxious attachment style contains intense feelings of sadness and may be related to the Kûçek makam. Finally, it is assumed that people with an avoidant attachment style will experience feelings of courage and strength more intensely in order to appear strong and hide their emotions in order to maintain their distance from people in social life. Based

on this observation, the avoidant attachment style was paired with the Sabâ makam. Although it is assumed that the emotions evoked by three different makams match the common moods of different attachment styles developed by people, as a result of the analysis, no significant relationship was detected between makam choices and attachment styles, contrary to expectations.

The results obtained from this current study showed no significant differentiation in Turkish makam preferences according to sex. Findings are not consistent with the literature. The reason for this may be that different modes of Turkish music were presented to the participants rather than different musical genres. Students may not even be able to understand the difference between makams.

No significant difference was observed in Turkish makam listening choices according to age. The fact that this difference is not observed may be related to the fact that individuals in this age range are not exposed to Turkish makams much in daily life and do not develop a perception of appreciation for Turkish makams. When a piece of music is widely available in the media, people's tastes and musical preferences tend toward frequently seen compositions (Şenel, 2014). Based on this, it is thought that the new generation may not have encountered Turkish makams in the media and therefore may have failed to develop an appreciation and preference for this field. Or maybe the fact that they are so close in age may not have made a difference.

As a result of all observations, the fact that a study similar to this has not been conducted before in the literature makes the research a pioneer in its field. Addressing the above-mentioned possibilities with new studies will contribute to the literature.

Research and Publication Ethics

In this study, all the rules specified in the "Directive on Scientific Research and Publication Ethics of Higher Education Institutions" were followed. None of the actions specified under the second section of the Directive, "Actions Contrary to Scientific Research and Publication Ethics", were carried out.

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